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FOR THE GOSPEL MESSENGER.

SERMON, PREACHED IN ST. MICHAEL'S CHURCH, AT THE OPENING OF
THE CONVENTION OF THE DIOCESE OF SOUTH-CAROLINA,
ON THE 14TH FEBRUARY 1849;

By the Rev. A. H. CORNISH, Rector of St. Paul's Church, Pendleton.

"God is Love"—1st Epis. St. John, iv. chap. part of 8th verse.

THE Apostle John, by whom no inconsiderable portion of the New Testament Scriptures was written, appears to have been the youngest of the twelve, and "the disciple whom Jesus loved." And nothing do his writings more clearly evince, than that the affection which his Master cherished for him, was duly reciprocated. Theirs was a friendship based upon no mere worldly interests or considerations. It was, in the truest and highest sense of the word, disinterested. The beautiful bond by which their hearts were united, was formed of no earthly materials, but of the very essence of Divine love.

A very good idea of the character of the Apostles, respectively, may be formed from the peculiar style of their respective compositions. It will thence appear, that Peter was naturally rash, ardent, impetuous; Paul, equally bold and courageous in defence of the truth, but possessed of greater prudence and discretion: and that John was especially remarkable for patience, humility and love. These, doubtless, were the features in his character, which gained for him the more particular regard of his blessed Lord, and which caused their souls "like kindred drops to mingle into one." Hence, the favourite epithet applied by this Apostle to Christ, or to God—as He was in Christ, reconciling the world to Himself. He delights to speak of Him as a Being, over all whose other attributes, when viewed in relation to his dealings with man, love holds the pre-eminence. And such, indeed, is the character of God, given to us, in one way or another, by all the inspired penmen. Love is that attribute of the Divine Nature, which, most effects their hearts, and upon the contemplation of which, they ever most fondly dwell. Not, however, that they regarded the Deity otherwise than as the united, comprehensive centre and source of all infinite perfections: or his language to us, in his Holy Word, as other than that of a kind parent, accommodated to the limited capacities and feeble understanding of little children. "Knowing whereof we are

made," and that we are more or less under the influence of certain innate passions, such as anger, fear, and love, our heavenly Father has graciously condescended to represent Himself as experiencing or exercising feelings or affections similar to our own. Thus, He frequently declares, that He *hates* wickedness, will be *avenged* of his enemies, but *loves* all his obedient children. But while God, who is actually "without body, parts, or passions,"* thus, in accommodation to our infant weakness, mercifully deigns to reveal Himself to us, as influenced by all the passions incident to our nature, no attentive reader of the inspired volume, can fail to perceive, that it, throughout, is the dictate and offspring of Infinite Love: That He whose Word it is, and whose will it makes known, is, indeed, a God of Love.

The false gods, whom heathen nations bow down before and worship, are uniformly represented as destitute of feelings of commiseration for man. Anger, wrath, and revenge, rather than love, go to make up their character. They are pleased with offerings of human blood, and smile at the misery such sacrifices produce.

How different the character of the Being whom we worship and adore! He delights, above all things, to have us look up to Him, as to a good and loving parent, and to call Him Father: aye, He earnestly invites us to call upon Him in prayer continually, as "Our Father in heaven." And He repeatedly assures us that He *willeth* not the death of any one of all the myriads of intelligent beings whom his hands have made.

Look we abroad over the works of creation, and behold how the beneficence of the great Creator is legibly inscribed on them all. If the *might* and *omnipotence* of God are apparent in the vast and stupendous frame of things which He has formed and continually upholds: and his *wisdom* in that exact, wonderful contrivance whereby every part of the immense whole is made to act with the utmost order, regularity, and harmony: how signally does his benevolence appear in that universal arrangement of things, in consequence of which, all their operations result in good.

Evil, indeed, is now largely commingled with the good. But confining ourselves to the simple teachings of nature, respecting the character of its Author, we shall be led to conclude that whatever of evil there is in the world, is traceable, as to its origin and continuance, to some source or agent foreign from Him. For where, throughout the whole extent of nature, does it appear that any being or object, from the greatest to the most minute, was originally designed by the Great Architect, for other than beneficent ends? The wonderful mechanism displayed in the formation of all thing, and especially the power which is continually exerted to sustain and preserve them all—from the smallest living creature that creeps or swims, or flies, up to the innumerable forms of greater magnitude of which the material universe is composed, may well suffice to convince us that *God is Love*. All, unquestionably, were intended to subserve, in one way or another, the merciful designs of Infinite Beneficence. Moreover, our individual

* 39 Articles—Article 1.

experience might serve to convince us that evil, natural or moral, is something foreign from the great design of God in the works of creation. We might, ever since the first transgression, trace it to its origin and seat in the hearts of men, as something in its nature and effects, utterly discordant to every thing else with which we are conversant among the works of God. And having advanced thus far by the light of nature, we shall, doubtless, be prepared to receive the recorded testimony of God Himself, respecting the beneficent character of all his works. When He had finished the work of creation He beheld every thing that He had made, and behold, it *was very good*. No stain or trace of evil then appeared upon the pure and lovely face of the complicated system of the universe. The works of God, then, viewed with reference to their condition before the fall of man, and the consequent introduction of evil, appear to have manifested nought but evidences of Divine benevolence. And although since that lamentable event, evil, physical, moral, and intellectual, has every where been the constant companion of men; nevertheless, God, by his most wise yet inscrutable providence, has, from the beginning, all along been concerned to see that it did not quite get the upper hand; that it did not quite banish Him from his own creation; that, at the least, all things should work together for the present and eternal good of those who might render unto Him love for love.

Again: who that attentively considers the beauty, number, and harmonious revolutions of the heavenly luminaries can escape the conviction that love is prominent among the attributes of the Almighty Creator? The sun by day, the moon by night, and the stars also, which in countless numbers and orders, jewel the evening sky, attest the beneficence no less than the divinity of Him who made them. It is true, we may not now take the wings of the morning, and travel with the velocity of light, from star to star, and sun to sun, and system to system. Nor need we. Suffice it for the present to imagine, what we cannot certainly know, that each one of all those myriads on myriads of stars, and suns, and worlds, is peopled like this our earth, with intelligent and immortal beings; and furthermore, is fitted to discharge some beneficent office with respect to all the rest of the works of God. Yes, however many, and whatever their several offices may be, we cannot but believe that they all are directed and controlled by the hand of Infinite Love: all in their several spheres reflect, in an especial manner, the light of this attribute of the great Creator.

Contemplate we, briefly also, the numerous evidences of love displayed in the formation and wonderful phenomena of the earth which we inhabit. Indeed, do not all things around us naturally combine to fulfil the gracious purposes of a God of love? The grateful vicissitudes of heat and cold, day and night, and of the seasons—the vapors which ascend on high, and presently descend again to fertilize and make glad the bosom of nature; the sparkling rivulet, the majestic river, the mighty ocean where men go in ships, the garden, the valley, and the fruitful field smiling beneath their heart-cheering burdens, the beasts of the field, the fowls of the air, and the fishes of the sea, all made subject to the dominion of man—these, and numberless other objects which, in one way or another, minister to the comfort, and en-

hance the happiness of the present life, declare in language not to be misunderstood, that God is Love.

Or, again, consider we the condition and destiny of man. His body how curiously and wonderfully made! Its every part, how admirably contrived to administer to the healthy and vigorous action of the whole! Liable, indeed, in consequence of sin, to pain, disease and dissolution; yet capable of becoming, even here, the residence of God the Holy Ghost, and of enjoying hereafter, in union with the soul that now animates it, the bliss and glory of eternity. It, assuredly, most clearly and forcibly proclaims the surpassing love, as well as the wisdom and goodness of Him who made it. And yet again, when man had transgressed, forfeited all claims to the mercy of God, and, in consequence, was expelled the purity and delights of Eden, and doomed to till the ground which was cursed for his sake, did God quite forsake him, or clean cast him off? O no! He loved him still. He withdrew not from him the light of the sun, nor the light of the moon, nor that other greater and true Light, which lighteth every man that cometh into the world. Although man was, indeed, fallen, corrupt, and miserable—had strayed still further and further from the source of all good, had become more and more confirmed in habits of sin, yea, even to that degree that he hated righteousness, and loved iniquity; yet was the hand of Infinite Love continually extended towards him, and the kind compassionate voice of the same love continually pursuing him with words of most earnest expostulation and entreaty, such as these—"Turn ye, turn ye, for why will ye die? This is the way, walk ye in it, and ye shall find rest, and peace, and life."

But, as in this connexion, and for the further elucidation of our subject, it is obvious and necessary to remark, if the works of God, the heavens and the earth, and all things animate and inanimate, that are therein, witness in ways innumerable, that He is a God of love; what shall we say of that other incomparably greater and clearer exhibition of Divine Love, the coming in our likeness and nature of the only Begotten of the Father? Why does He, the Maker and Upholder of all things, and who thought it not robbery to be equal with God,* delight, when the fulness of time is come, to put off the glory which He had in union with the Father, and descend from the bosom of light and bliss, to darkness and suffering in connexion with our humanity? Why does He rejoice to do his Father's will, when He foresees the dreadful agony to be endured, the awful burden to be borne. Why, as a man, did He humbly give his back to the smiters, and his cheeks to them that plucked off the hair, and his radiant face to shame and spitting?† And, to crown all, why did He pass through scenes of suffering and agony, dreadful beyond all mortal conception, and like a holy, harmless, undefiled‡ lamb, submit to be led away to the mount of sacrifice? Need we say, He did all this because *He loved us!* Saith Christ himself, greater love hath no man than this, that a man lay down his life for his friends.§ And indeed, this is the highest proof of love which a mortal is capable of giving. If so, what shall

* Phil. ii. 6.

† Isaiah l. 6.

‡ Heb. vii. 26.

§ John xv. 13.

we say of that love which prompts one to give his life for that of his enemy? Much more what shall we say of that love which moved the Most High God to give his only Begotten, and tenderly beloved Son, to suffer and die for a world at enmity with Him? Herein truly was love; not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins.*

Yes, if we would form any just conceptions of the boundless nature and ever active solicitude of Divine Love, we must, in imagination at least, visit the spot once and forever hallowed by the footsteps of love incarnate. We must endeavor to learn what mortal may, of the great mystery of godliness, God manifest in the flesh.† And prone before the awful tree on which, on Calvary's top, the guiltless Lamb hangs bleeding, and with hearts deeply penetrated with a sense of guilt and unworthiness, we must strive to realize, as far as mortal may, the length and breadth, and depth, and height of that love which dwelt in and animated the suffering Jesus. Spotless and faultless in the sight of men, and angels, yea, and of the Father also, He was not liable to suffer on his own account. And yet, behold! He suffers—freely, gladly suffers. But if not for Himself, then for whom? Why, in the hour of his more than mortal agony, does He bow his sacred head, and utter the heart-rending cry, My God, my God, why hast Thou forsaken Me?‡ Why? O amazing infinite love! because He has consented to bear our griefs and carry our sorrows;—to be wounded for our transgressions, and bruised for our iniquities;—yea, because upon Him are laid the iniquities of us all.§ Well then, in that awful hour, might He summon to his aid the help of the Divinity, to enable Him to bear up under the awful load, until He had finished the wonderful work which love prompted Him to undertake—until by the once shedding of his own priceless blood, He had made a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.||

And did the work of love here end? O no. Aided by infinite Wisdom, Knowledge, and Might, it would still seek out, and set in order, things essential to the well-being of our ransomed race. Having loved it from the beginning, He, the Son of the Highest, loved it, and would manifest his love for it, even unto the end. And most signally does this appear, as in those further wonderful acts, the burial, the resurrection, the glorious ascension, and the sending, according to promise, of the Holy Ghost; so also, and especially, in the admirable provision made for the preservation of his elect¶ during their dangerous passage through this scene of their probation. Had Jesus merely taught and died, as did the Grecian Sage,** his precepts, however superior, could never have produced the effect which, from age to age, they have produced on millions of mankind. But as He had from the beginning all along, so still He *loved the Church*?†† Into it, as it existed under different forms, during the continuance of the different dispensations of olden time, He had, ever since the fatal fall, been gathering his

* 1 John iv. 10.

† 1 Tim. iii. 16.

‡ Matt. xxvii. 46.

§ Isa. liii. 56.

|| Prayer of Consecration, Communion Service.

¶ Elect, those who have been baptized into the Church.

** Socrates.

†† Eph. v. 25.

chosen ones out of every generation; and into it, under yet another visible form of things, would He continue to gather them even unto the end of time. Yes, allwise Love, knew full well that something more than precept, however excellent, would be necessary to enable us to have victory, and to triumph against the devil, the world and the flesh.* He, therefore, provided in, and through his Church admirable, and every way sufficient means and helps. Having, with his own spotless hands, laid the foundations deep and broad, and raised high the massive walls, and placed thereon the star-emblazoned roof, and finished, in order meet, nave and aisles, and altar, He offered, on the latter, the one high sacrifice for sin, and near by opened the fountain of the New Birth—the blessed laver of regeneration†—and unfolding wide the door, He said to his immediate disciples, whom He Himself had authorized, Go ye forth into all the world, and make disciples of every people.‡ Willingly obedient to the Divine behest, they did go forth, and, bearing on high the sacred banner of Love, the blessed symbol of human redemption, they every where related the story of suffering love, and gathered together believers in one body, that being knit together in one communion and fellowship by the one holy and sanctifying Spirit, they might be saved through Christ forever. Nor did the wonderful work of Infinite Love here end. As witness the admirable provision made for the regular transmission of the *one faith* and *authority*, by and through those who should come after Him and his Apostles, and upon whom, in unbroken succession, the mantle of their authority should fall, even unto the end of the world: so that, in the wise arrangements of boundless love, we, between whom and the first disciples eighteen centuries intervene, may nevertheless feel sure of our connexion and effectual intercourse with them, and with our now glorified Head, through the medium of the one holy universal Church.

And will God cease to be a God of Love, when He shall come again to judge the world, and render unto every man according to his works? Mistake we not the proper notion of love. Does an earthly parent love his child the less, because he finds it necessary to punish him for his offences? Or does the judge, who administers justice amongst men, cherish other than feelings of sympathy or affection for the offender, upon whose crime or crimes he is called to execute judgment? And must love, then, cease to be prominent among the attributes of God, when He shall judge men by the law of the Gospel, and evince that He is likewise and necessarily a *just* and *holy* Being? How could He consistently with the moral perfection of his nature, do more than He has already done, to manifest his love for fallen and guilty men. Has He not, by his one, only meritorious offering, freely and fully purchased their redemption? Has He not overcome Satan, and unbarred the prison doors? And does He not now most affectionately and earnestly invite all men, every where, to come forth, and enlist under the blood-stained standard of the Cross, that by the effectual operation of the Holy Spirit, on their willing and obedient hearts, they may be purged from their old sins, and perfect

* Prayer Book, Public Baptism of Infants.

† Titus iii. 5.

‡ Matt. xxviii. 19.

holiness under his heavenly discipline? But his service is perfect freedom. He will take none from his chains and fetters, and grievous bondage, against his will. Hence, if after all, one disregards the wonderful works of Infinite Love, and refuses to come out of his miserable prison-house—refuses to repent, and turn to God, and do works meet for repentance—will God cease to be a God of love, when finally He withdraws his Spirit, and resigns him to the service of Satan forever? Assuredly no. It will be the service of his willing choice. God will work no more miracles to convince him that He loves him: and as death leaves him, so will judgment find him; and so will he ever continue to be, as it is written—"He that is unholy will be unholy still, and he that is filthy will be filthy still."

From these considerations may we not justly conclude, that the love of God is, not only co-extensive with his works, but is also, and especially an ever *active* principle. In the morning of the world, the "Spirit of love moved upon the face of the waters," and all things, feeling its creative energy, rejoiced in the life it imparted. Again, the same beneficent, ever active Spirit moved energetically upon the chaotic mass of the moral world, and immediately new life was diffused throughout it; even so, that "in a single day there were added to the Church three thousand souls." And to the same continually co-operative Agent has the Church, all along, been indebted for whatever success has attended her efforts in the truly great and glorious work she was commissioned to fulfil. Even now, as ever, does it melt and mould the rugged ore of nature into shapes and forms of beauty, pleasing in the sight of Infinite Perfection. For the High and Holy One loves to behold his own image formed anew in the hearts of the children of men.

And if Christ be "formed anew in us"—if we have really passed from darkness and hatred to light and love, by the effectual operation of the Holy Spirit, in and through the means of Divine appointment—if we all have been admitted by the one door, into the one holy and universal brotherhood of Christians—and if we have therein experienced the blessed "fellowship of the Spirit and the comfort of heavenly love," then shall we, in every lawful way, strive to "fulfil one another's joy, and be like-minded, having the same love" one for another, which has been so wonderfully manifested towards us by our loving Lord.

"Beloved"—the words and the argument are those of the loving and beloved Apostle John—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." And, "we know that we have passed from death unto life, because we love the brethren."*

* 1 John 3d and 4th chapters.

FOR THE GOSPEL MESSENGER.

AN ESSAY ON INDUSTRY.

"In the sweat of thy face shalt thou eat bread, until thou return unto the ground," was a part of the address of the Almighty to our first father Adam, immediately after the original transgression, which brought into our world sin, and sorrow, and death, and the fearful looking for of judgment. A part of the sinner's penalty is labor—labor in the pursuit of every object, sought by his intellectual, moral and physical nature; labor to acquire knowledge, labor to overcome sin, and to cultivate holiness (for as our Catechism teaches, we have to labor not only to get our own living, but also to *do our duty*,) and labor to obtain the necessities and desires of our corporeal being. As for the attaining, so for the preserving his possessions, man has to labor. His knowledge, his virtue, and his property, or means of living, cannot be retained, but at the price of vigilance, and consideration and energy. Before the fall, man had no painful wants, no ungratified desires, no imperfect enjoyments, none of those anxieties which now attend pursuit, those cares which accompany possession, and that dissatisfaction, or satiety, which mingles with enjoyment.

That the Bible is indeed the word of God, of Him who knoweth man's nature, no evidence is more satisfactory, than its *correspondence* with universal experience and observation. Perhaps, one's early life has been marked by industry to gain property or knowledge. How few have succeeded! The many are still *toiling*. He who has in a measure succeeded, dares not *relax* his labor. Has he property? He must guard it by exertion of mind and body. Has he knowledge? He must review and renew it. Has he reputation? He must protect and cherish it. And so, as to his piety and virtue. Has he (in humble dependence on the Grace of God, enlightened and controlled, and assisted by that Holy Spirit, without whom he can do nothing,) overcome, in a degree, the power of sin in his heart, and grown in holiness—with an eye that never winks, he must *continue* to watch the temptations manifold and mighty, to which all human creatures are exposed, and he must pray, without ceasing, for heavenly grace to defend him, that he may continue to be God's child, and daily increase in his Holy Spirit more and more, until he come to the everlasting and immutable kingdom.

Our Catechism says, we must *labor* to do our *duty*. It was well said. "No man ever makes great moral attainments, without a corresponding degree of labor. I refer especially to the power of self-control—to the reduction of the various passions to their proper places, and the keeping of all our moral powers ready for healthy and vigorous action. And this no man ever gained without diligent and untiring efforts. The character of the truly great man Washington, (for example) must have been the result of nothing but the most patient and vigorous self-discipline. It was a silent and yet *laborious* process, by which it rose and towered into such unparalleled magnificence."

Look around you and behold universal toil: some for perishable things—some for the knowledge, which too must vanish away: some to

defend and preserve the property which they had supposed, once acquired, would exempt them from labor; the learned man too, labouring to retain, or to add to his stores of knowledge—and the good man, the humble, sincere, zealous Christian, not counting himself to have already attained, neither to be already perfect, *pressing* forward towards the mark of the prize of the high calling of God in Christ Jesus.

Although the language of holy Scripture, is so unequivocal—although the experience of all men, without exception, in all times and countries, corroborates the great truth, that “labor is the inheritance of man,” that to adopt the words of another, “what is long to live, but long to labor. He that does not labor has no business on this gushing and fertile soil of life,” we cannot but notice in others, and experience in ourselves, a perpetual desire, if not attempt to escape from this inevitable penalty of our sinful nature. What is gambling, in all its forms, (the lottery, the venture on the rise of property, the stock-jobbing, the departure from all the well-established principles of commerce,) but the attempt to escape from labor, to obtain a livelihood without the use of that lawful, well tried industry which Divine providence has blessed, and Holy Scripture has prescribed? What are the so called discoveries or improvements in teaching, in the method of study, in preparing elementary works and abridging standard books, and too often changing the character of those productions of master minds which have outlived all their contemporary publications, and are destined to live so long as earth lasts, and to be confined by no one language, but so many attempts to acquire and to preserve knowledge, without *the labor of study*?

But experience and observation are gradually approaching the sound conclusion, that these royal roads to knowledge, these theories for strengthening the memory, these newly discovered machines for cultivating and storing the intellect, are not to be trusted; that increased power and provision for the understanding, must be sought by that same labor, which is successful in improving and sustaining our bodily faculties: “In the sweat of the brow, shalt thou eat bread.”

And so, as to what should be our most earnest and constant desire, and pursuit—that *holiness*, without which no man shall see the Lord—how many seek it, if they can be said to seek it at all, *indolently*; as if they supposed it were to be had by a miracle—that an evanescent emotion, a momentary aspiration, a few minutes meditation, a reading without *study* of the word of God, an infrequent observance of the Lord’s day, and occasional attendance at the Lord’s house and table, are all that is required of them, and has the promise of God’s blessing.

But we should remember, that “the means of grace” are not faithfully used, unless they are *diligently* used. We are commanded to *work* out our salvation, to have God in all our thoughts, to pray without ceasing, (morning and evening, and noon day, says David; will I pray,) to give attendance to reading, to *study* to be quiet, and to show ourselves approved unto God; not to *forsake* the assembling of ourselves together, (as the manner of some is,) for the worship of God, and being instructed by his word and ministers, and “often” to partake of the holy Communion. These lessons of Divine wisdom, and

the examples of holy men and women set before us in the Bible, plainly teach us, that the power of sin in our hearts is not to be eradicated, the fruits of the Spirit are not to be acquired, the favor of our Divine Redeemer, and his consequent forgiveness, gracious assistance, and eternal salvation will not be our portion in answer to an *occasional* consideration of our ways, and looking at the prospect before us, a few prayers, a cold desire, and a solitary sudden effort. *They* compare the self denying, patient, vigorous and constant efforts of the Christian, to those of the good *soldier*, of the *wrestler* and *runner* in the Grecian games, and of the *laborer* in the field, who endures and perseveres, and patiently waits for the harvest. *They* call him to give God his heart, to love Him supremely; to *strive* for the mastery over his evil nature, to *strive* together in prayers to God, to *strive* to enter in at the strait gate; to labor for that meat which endureth unto everlasting life—to ask, to seek, to knock at the door of grace; for though God will not give, because a man professes himself to be his friend, yet because he proves his sincerity by his importunity, He will give him as many blessings as he needeth. And these holy precepts do not, and indeed they cannot, (for they come from the one source of truth,) contradict the foundation doctrine, that man is indebted for his salvation, only to the merits of our Lord Jesus Christ, and not to any works or deservings of his own. We read that Christ is “the Saviour of all men, but *especially* of them that believe.” This cannot mean that eternal salvation will be the portion of *every* man, for we are elsewhere told, that “few will be saved;” that many will be condemned to everlasting fire with the devil and his angels. And here evidently *two* kinds of salvation are referred to, for they that believe are to be *especially* saved. The satisfactory explanation is this—all men are redeemed—the curse of the original sin is removed from all—they all are in a salvable state—they *can* be saved. “This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners,” that is, all sinners, even the chief; for says St. Peter, of some who had brought in damnable heresies, had even denied the Lord, that he had *bought* them, that is, redeemed them—put salvation within their reach, so that if lost, they are without excuse. But though all can be, they only *will* be saved, who have a vital faith in Christ. “By grace are ye saved *through faith*.” And the faith is not mere belief, like *that* which even Satan has; for we are told, he believes and trembles; it is *the* faith, which worketh by love, which is known by its fruits, which is inseparable from, or rather is the very spirit of unreserved obedience and submission. He who does not solicitously search for, and constantly follow the will of God, whose heart and mind, and strength, are not devoted to *Him*, has not the faith in Christ, without which, it is impossible to please God. He may have a *weak* faith; but he has a *true* faith who habitually depends for salvation on Christ, and humbly endeavors under the influence of this motive, “the love of Christ,” to live godly, righteously, and soberly. The piety, the benevolence, and the temperance which are cultivated and practised from *some other* motive than the great Christian motive, the sense of obligation to God through Christ, (that is the motive on which the Gospel calls us to action,) are not Christian piety, Christian bene-

volence, Christian temperance; they are not the fruits of that faith in Christ, which prove *its* genuineness—the faith which alone is available, which is indispensable, which is infallible for man's salvation.

Reader, have you this faith? It will not restrain, it will encourage, it will bless every lawful and laudable occupation and pursuit. It does not forbid, it requires you to “learn and labor to get your own living;” to provide for your own households, and that you may have, to give to him that needeth. Industry, to meet the wants and innocent gratifications of the physical nature of ourselves, and of those persons, the children and the destitute, who are dependant on us, is enjoined in the very same commandment which more especially relates to our duty to God. “Remember the Sabbath day—six days shalt thou *labor*.” But it is to abuse this permission, to misunderstand this command, if we make the accumulation of property (though it is the means of living and of beneficence,) the *great business* of life; if we let our time, our thoughts, our affections, our energies be engrossed, or indeed, in any great degree, occupied by a pursuit so sordid, so uncongenial with our rational and immortal nature—befitting indeed, a creature, whose only home is earth, but not him made a little lower than the angels, and capable of living for ever with the Lord. The desire of accumulation may not be *mere* avarice. It may be the love of ease; as if property would exempt, which it will not, from care and labor, and responsibility. It may be paternal love, solicitous for the comfort and education and respectability of one's children; as if riches were not liable to be misused and abused; and as if God's blessing, promised to the children of godly parents, was not their only secure, and incomparably best inheritance. It may be even the laudable desire of obtaining the means of *doing good*; as if the satisfaction of him who does what he can, is not as pure, and ought not to be as great, as that of him, who lavishes his thousands; and as if the effect of the pious man's gift, be it ever so small, will not, under God's blessing, far exceed *that*, of the largest gift of the worldly man. But the pursuit of wealth, *under the best motive* that can be conceived of, if it interfere in the least with the pursuit of virtue, or even of knowledge, is degrading—is dangerous to character and to salvation. It is sinful, except under the limitations of an unreserved trust in God; of a following the teachings of his providence and word, and of a fixed determination to use our property for the advancement of his glory, and the highest welfare of our fellow-men.

The pursuit of knowledge too, though far more to be respected than that of which we have been speaking, needs to be controlled and directed by the great Christian motive. The labor for *that* knowledge, which concerns man only so long as he is on the earth, (except in a limited degree as to time, anxiety and exertion,) must be degrading, in his case who has a glorious immortality offered to him. The labor for the improvement of those faculties which, not like our bodily faculties, are to last for ever, is commendable under certain restrictions; but even this would be degrading, if it prevented in any degree the improvement of our *moral* powers, the acquisition of holiness, the attainment of the highest glory in that region, where one differeth

from another in glory. Yes, the intellect may be cultivated at the expense of the conscience, the mind at the expense of the heart.

Whether then we refer to the provision for the body, the mind, or the soul, we see that it is not to be had without *labor*—effort in which the affections, the intellectual and the physical powers are all concerned. So true is it, that “there *remaineth* a rest for the people of God.” It is not *here*. It is beyond the grave. It *remains* to be given them hereafter, as their everlasting portion. With respect to the present scene of existence, it is equally true of sinner and of saint—the decree is unrepealed: “In the sweat of thy brow shalt thou eat bread, until thou return unto the ground.”

Practically to apply our subject; let us in the first place, cherish the Holy Scriptures, as having full proof, that they are from God. If any doubter be present, let him be directed for a better mind, not chiefly to the writings of the wisest, the best informed and the holiest among men, *but to the Bible itself*. It carries the impress of truth on all its *doctrines*, for they are just such as we would expect them to be; on all its *precepts*, for they are entirely consistent with our ideas of moral purity; and on all its *statements*, for they are uncontradicted by history, observation and experience, and confirmed so far as they can be, by all that we know and feel. In illustration, consider the condition of mankind developed in our text. We find it true, in its most extended sense, not only as it respects the provision needed for the body, but that for the mind, and the soul; that it is not to be had without labor—the sweat of the brow; that the attempt repeated by so many so frequently to escape this penalty, has never succeeded; nay more, that as in the pursuit, so in the possession of the object, for its preservation as for its acquisition, he has to labor. This prediction of the word of God, “In the sweat of thy brow shalt thou eat bread,” is, as are all his predictions, fulfilled to the letter; and by this, as in almost innumerable other testimonies, is that holy word of emulation and hope, and joy, *verified*.

Again let us remember, that industry is our duty. It is the price of every acquisition, nay, the price by which alone we can *retain* any possession; and if it is our duty to seek the end, it is our duty to employ the means by which the end is to be secured. St. Paul gave the precept: “We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.” He enforced it by his own *example*: “Neither did we eat any man’s bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you.” And he enjoined the *discipline*, that “if any would not work, neither should he eat.” “Hate not laborious work (said the son of Sirach) neither husbandry, which the Most High hath ordained.”

Again, let us remember, that ardor and energy, in the pursuit, and for the security of things *temporal*, are to be *restrained*. What are covetousness and worldly mindedness, but the *immoderate* desire for, and satisfaction in those things which are seen and temporal. We are commanded, “labor not for that meat which perisheth,” and yet to work for our own bread. How are these lessons to be reconciled? Evidently they refer, (as do many other seemingly contradictory texts

in Scripture,) to the *temper* and *degree* with which an object is sought for. We are to labor for the wants of our physical and intellectual nature; but not with the ardor, energy and perseverance, which are due alone to *that* which is nobler, better, more enduring, the welfare of the immortal soul. "Let your *moderation*," says the Apostle, that is, in the pursuit and enjoyment of present objects, "be known unto all men." "One thing is needful," so needful, that all other things seem scarcely necessary at all. "Set your affections," that is your supreme desire and love, "on things above;" "seek *first* the kingdom of God, and his righteousness." "Labor," chiefly, constantly, most solicitously, "for that meat which endureth unto everlasting life." The salvation which is by Jesus Christ, (the hope of it is the best solace and joy, of the life that now is—the fruition of it will leave nothing to be wanted or wished for,) is a great overwhelming concern, which may well claim the *most* of our time; the *first* place in our affections, and the best energies of mind and body. "The kingdom of heaven," said our Lord, "suffereth violence, and the violent take it by force." It is not to be had without the ardor of *desire*." "They which do hunger and thirst after righteousness, *they* shall be filled"—the energy of pursuit, "So run that ye may obtain"—firm patience, "He that endureth unto the end, the same shall be saved"—and perseverance to the life's end, "Blessed is that servant whom his Lord when he cometh shall find watching."

Lastly, let us admire and be grateful for the goodness of God, which controls evils, makes them the conductors to blessings, yea converts them into blessings. Labor is declared to be the *penalty* of sin—but by the overruling government of God, it has for its result, gratification, the supply of the wants, the fulfilment of the desires, the means of enjoyment for our bodies, our minds, and our souls—for our physical, intellectual and spiritual nature. Yea, the labor itself, though man shrinks from it, though it has some attending inconvenience, yet it prevents the greater inconvenience, may I not call it a pain, of want of employment, of inert faculties, of faculties diseased in consequence of their being unemployed, and of affections and thoughts, without an *object*, preying on themselves: increased indeed by habit, (and not from habit only, but from the very constitution of his nature) *labor* is a source of *pleasure*. What Christian does not especially realize *this fact*, when "praying with all prayer and supplication in the Spirit—watching with all perseverance, and giving diligence to make his calling and election sure." Yes, his best joy on the earth comes from *cultivating* assiduously and constantly, the faith through which he is saved; from *striving* to enter into the strait gate; from *pressing* with all his heart and mind, and soul, and strength, forward on the journey towards *the heaven* which Christ hath opened to his true disciples. Emphatically may the Christian say, "labor is pleasure!"

The celebrated Rev. Dr. Jones, of Nayland, thus has written—"That the world is full of labor, is manifest to all that are in it. In a cultivated country, the bread which every man eats is the produce of human labor: some are at work all the year in the raising of it; while others work as hard to earn and obtain it. Some are supporting their lives in war, at the hazard of losing them: others expose themselves

on that dangerous and unmerciful element, the sea, in which the hopes and labors of so many perish. Some suffer from cold in their occupations, some from heat; so that all the elements are witness to the laborious lot of human kind. And what is it all for? "All the labor of man," saith Solomon, "is for his *mouth*;" and as the appetite is never filled, his labor becomes perpetual. So universal is the sentence of man to labor, that the Apostle assures us, "If any man will not work, neither shall he eat." He is condemned to work, either to earn his bread, or to procure an appetite to eat it: there is no room in this world for idleness: and hard as this lot may appear, it is now not only just but necessary. It is just, that man who transgressed the divine command by eating, should be punished agreeably to the nature of his offence; and that he who had eaten in sin should thenceforth eat in sorrow. It is necessary, because the nature of man, when unemployed, is always productive of evil: so that for the security of himself and the public, he ought to be put to hard labor, as a malefactor. Look at the brute creation; you will see, that those beasts which are trained to labor, are serviceable, and harmless in their characters; but they that do not work, are beasts of prey, which live by rapine and murder. Nothing can be a greater proof of man's degenerate nature, than the dreadful effects of idleness. Look at the field that is unemployed, and you will never fail to discover the effects of the curse upon it; you will see it covered with thorns and thistles. So if you would know what man brings forth naturally, you must take an idle man for the example; and what are the fruits of such an one, but thorns and thistles? What are his works but the works of sin and mischief, which bring trouble to the world, and misery to himself? Such is the case of that man, whose misfortune it is to have no work, or whose crime it is to do none. Man in his first estate, might have been left to leisure, to contemplation, and to all the pleasures of a rational nature; but man in his fallen state is mercifully confined to a life of labor, that the curse may not prevail against him in his idleness to ruin him everlastingly."

THE CHURCH IN THE BAHAMAS.

To the Editors of the Gospel Messenger:

Believing that whatever relates to the doings or prosperity of our Mother the Church of England, from which the American Church drew her life, received her early nursing, her holy Orders, and her time-honored Liturgy, will be interesting to your readers, I forward you for publication the substance contained in a letter recently addressed to me by the venerable Archdeacon of the Bahamas. It is probably well known to most of your readers, that the Bahama or Lucayo Islands, belonging to Great-Britain, about 500 in number, situated in the Atlantic Ocean, extend from the Florida coast, along the north side of Cuba, several hundred miles to the eastward.

Very many of these Islands are inhabited, but owing to the poverty of the people and the difficulty of intercourse between them, until within a few years, the out-islanders have been almost entirely de-

prived of religious instruction. Nassau, on one of the pleasantest of these Islands, is the head of civilization and refinement in this group. It is a military station, the residence of the Governor and of the Archdeacon, and the site of several fine Churches. Here, through the uncompromising energy and perseverance of the venerable Archdeacon Trew, a Society has recently been established for extending the blessings of religion and the means of grace among the souls perishing in the out-islands, as they are called. Although the Churches there are poor and dependant upon the mother country for their own existence, yet they seem to have caught some of that sublime spirit which is moving the Church of God in England and America, to the accomplishment of great things, and from the abundance of their poverty have wrung out something for their more needy brethren. "The Church," writes Dr. Trew, "in the Bahamas, was for a long period in a languishing condition, and most of our islands left without any means of grace whatever. Within a few years, however, considerable efforts have been made to wipe away this reproach, and I bless God with considerable effect, yet there are still numerous and widely scattered districts, where the Gospel is not preached and from whence we have numerous demands 'to come over and help them.'

"Were it not for the aid we derive from the mother country, and especially from the venerable the Society for the Propagation of the Gospel, our circumstances would be still more distressing. From these honoured resources several of our islands are supplied with the privileges of the Christian ordinances and worship, and are wholly dependent for them."

By the blessing of God on the energy of this apostolic man, nearly a dozen Clergymen are now preaching in these islands the unsearchable riches of Christ. Several of the Missionaries have more than one station, and they are men who count not their lives dear unto them, so that they may win souls for Christ. "Brother" Davis, once a Presbyter in the Diocese of the tireless Bishop of New-Jersey, (a Bishop whose example is calculated to make such Presbyters,) and who lost his life by falling overboard while passing from one island to another in discharge of his duty, was a sample of the men who are co-operating in this good work in the Bahamas. He was the same gentleman of whom an interesting anecdote, told by Dr. Hook, of Leeds, England, appeared not long since in the Banner of the Cross.

In addition to the Clergymen, several catechetical teachers are employed in islands where the population is too sparse to support a Missionary. They teach human and Divine knowledge, and prepare classes for Baptism or Confirmation; thus making the occasional services of a Priest vastly more useful. This last system is found to work admirably, and it seems to me that it is a feature which might well be adopted in our Western and Southern States, where the population is thin.

There is *One Spirit* in the Church of Christ, and it cannot but gladden the heart of every true Churchman to learn of all the good which she is doing over the world.

C. C. A.

NOTICES OF NEW PUBLICATIONS.

Nurture : together with the Catalogue and Prospectus. Of St. Mary's Hall. Winter Term, 1849. The continued and increasing prosperity of this Christian School for females, it is exceedingly gratifying to be able to report. It now numbers 24 Teachers and 159 pupils, 3 from South Carolina. In the two Schools are about 300. In this, and the more recently founded kindred institution for boys, "Burlington College," nearly one thousand of the young have been nurtured. Who can estimate the happiness, and the usefulness which are to be traced to this cause!

These suggestions to parents are valuable : "A Christian Bishop, with his Christian Priests, and Christian people, we have *our* Christmas, too ; and we must have our children keep it with us. We have no notion to be theirs for work, and not for play ; for fasts, and not for feasts ; for Lent, and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint ; for diversion, as for discipline ; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them.....

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed for their work ; not unfitted for it, and set against it : least of all, with evil tastes and vicious inclinations.— Yet, what is the fact ? Are not children, in vacation, left, for the most part, 'to their own head ?' In the case of boys, more especially, do they keep company with whom they will ? Are they much upon the road ? Are they not sometimes at taverns ? Do they not smoke ? Do they not drink ? Do they not sometimes learn to swear ? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither."

"There is great need of prayer for Teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says of Physicians : 'they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy to prolong life.' When Teachers lament small progress with the children, may it not be, as St. James saith, 'Ye have not, because ye ask not ?' Pastors and Teachers, beyond all others, should be 'instant in prayer.'"

"Let them be clothed simply and neatly. Let jewelry be left at home. There is here neither time nor opportunity for the display of

trinkets. All come to study, and to pray. In the School-room, and in the Chapel, these things are out of place. For the rest, freedom, comfort, and a simple taste, should rule. All beyond, is a temptation to vanity, in them that have; and to envy in them that have not. "I will, therefore," says the Apostle Paul, "that the women adorn themselves in modest apparel."

In the sermon, we were specially interested by these remarks on Providence:—"Behold that fragile ark, twined by a woman's hand, of bulrushes, and daubed with slime and pitch. See it deposited among the flags, upon the river's brink. Think of the swellings of the Nile. Think of the prowling wolves, and ravening hyenas. Think of the treacherous crocodile. Consider, that the tenant of that frail receptacle, exposed to such variety of deaths, is an infant of but three months old. How speedy, how inevitable, the destruction! But, no! It may not be. That sleeping child is God's deliverer for captive Israel. And Noah was not safer, when his ark of gopher-wood was made the refuge of a race, than Moses, in his ark of bulrushes. And, by what wondrous means! The footsteps of a royal princess and her train are turned, that moment, towards the guarded spot. The daughter of their oppressor becomes the saviour of the captive nation. Jochebed's son falls into the only hands that could have rescued him from death. Her daughter is at hand, to shape the wonderful result. And the poor trembler, that had laid him in what seemed to be his coffin, is the same, that, trembling even more, for love and joy, now takes him from his hiding-place, to nurse him for the daughter of a king. How can we ever doubt, with cases such as this before us, that every thing is possible with God? What too small for His considerate mercy, or too great for His almighty power? He calleth the stars by their names. And, yet, He numbereth every hair of every head.

"And what a lesson of the security of faith! It was a bold venture to disregard the king's commandment, and hide the child three months; but it was made in faith, St. Paul has taught us, and so was safe. It was a bold venture, to commit a helpless infant, in a frail basket, to the waters of the Nile; but it was done in faith and it was safe. Nay, it was more than safe. Not only was it so, that Moses should be saved alive; Jochebed, by the royal pleasure, made the nurse of her own son; and joy and gladness shed upon the darkened house of Amram. It was only so—to speak, as men can see—that Moses could be fully fitted for his high and sacred trust. How else could he be "learned in all the wisdom of the Egyptians?" How else could he achieve that glory, which St. Paul ascribes to him, of disinterested virtue, in refusing, when he came to years, "to be called the son of Pharaoh's daughter?" How else could he set forth that noble pattern of unpurchaseable patriotism, in "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" How else could he have reached that loftiest height of Christian perfectness, in "esteeming the reproach of Christ greater riches than the treasures of Egypt;" as the Apostles, beaten for the Cross, "rejoiced that they were counted worthy to suffer shame for His name." The ventures of true faith are thus transcendent triumphs.

And these, on Church training:—"The Christian parent, that desires salvation for his children, need not greatly fear. God has provided in His Church, all needful helps and means, to gain, through grace, that great and gracious end. There stands the Font, with its regenerating wave, to wash him from his primal sin, and give him back, new-born, "of water, and of the Spirit." There, ever sounds, in tones of ancient piety, a mother's voice in her dear children's ears, the simple, yet majestic Catechism. There, at the chancel-rail, the pastor of the pastors waits, with hands outstretched, to hear the meek renewal of his infant vows, and sign him with the seal of the Divine and Holy Spirit, and commend him to the cares and toils, and trials of the life that lies before him, with the blessing of the Holy One. There, in the Bread and Wine, which He ordained and blessed, the Saviour gives Himself, to every faithful heart. There, the life-giving Word is ever vocal, with its lessons of truth, its counsels of wisdom, and its promises of peace. There, in a voice that rolls up, round and full, from the deep caverns of the past, the faith once delivered to the old saints, is uttered, in the Creeds, which martyrs moistened with their blood. There, in a ceaseless round, the prayers are offered, which have promise—from the gracious One, Who comes, wherever "two or three" are gathered, in His name—of answer and fulfilment. And, from every consecrated stone, and every charmed spot, and every word of faith, and penitence, and praise, as from His garment's hem, when in the flesh, virtue comes forth, to heal, to strengthen, and to bless, to all who kneel to Him, in meek obedient faith. Only be faithful, my beloved brethren, in your use of these Divine provisions, for the training of your children, in the way in which they ought to go, and He will make His promise sure."

What can be more true, and more touching, than this extract:—"And, for myself, to whom so many parents have intrusted the nurslings of their love, the Church still seems to say to me, with every lamb of Jesus, that is gathered here, to tend and feed, "Take this child away, and nurse it for me, and I will give thee thy wages." Wages, it may be, of toil; wages, it may be, of care; wages, it may be, of difficulty; wages, it may be, of disappointment; wages, it may be, of debt; wages, it may be, of old age before the time; wages, it may be, of an anticipated grave. But, welcome, toil, and care, and difficulty, and disappointment, and debt, and old age, and the grave, so I can nurse these children, for the Lord: and, when He comes again, to seek His lambs, and take them, to be with Him, in His heavenly Fold, can stand, and say, "Behold, I, and the children which God hath given me." "

The Weekly Eucharist. No. IV. Of Pastoral Tracts: printed chiefly for the members of the Church of the Holy Communion. 1849.

They who have advocated the restoration, of the primitive practice, indeed, the Apostolic practice, (Acts xx. 7 v.) of celebrating in the Churches, the Lord's Supper, on every Lord's day, have been much misunderstood, in several respects. They do not maintain, that it is a duty, but that it is a privilege, to commune once a week; not that it is *obligatory* to do so, but that, if duly prepared, it will be for our

soul's health and growth to do so ; not that every Communicant should partake every Sunday, but that the opportunity, of which he may, or may not avail himself, should be afforded him. In fine, not that the individual, but the corporate body, the Church, should have the weekly Communion; that as there should be in the Church as daily prayer, so in the Church on each Lord's day, the Holy Communion. But the ancient practice has no more judicious, or consistent advocate, than the author before us, and in the tract now noticed, he has stated the case with its proper limitations ; and, to say the least, in a very interesting manner. We will, as is fair, let him speak for himself, *in part*, on our pages, and refer the inquirer to the whole pamphlet.

"How often we shall comply with the command must be determined by other considerations, than the number of opportunities which we have of doing it. Such opportunities will enter into the question, but they will not alone resolve it. His own duty in the matter, is an inquiry which each Christian must ascertain for himself at the bar of conscience, with such light as he can obtain from the Word of God, from the knowledge of himself, from consulting his pastor and judicious friends, and from all the means of instruction on the subject within his reach. With such helps, let him determine the measure of his communions, and prepare himself accordingly. That which would be a measure for one man, might not be for another. There must be room for private discretion. No one rule can be laid down for the regulation of all. Let every one, properly enlightened, consult his own heart and judgment, and so find a rule for himself, which he is not to impose upon his neighbors. nor his neighbors undertake to judge. It is a concern between himself and his God. This freedom, then, being distinctly understood, Communicants being left to themselves to determine the frequency of their receiving, there seems no reason why the great office of the Church should not be completed in all the Sundays of the year—why it should continue to stop short of that which is the substance of the whole. It is assumed that there would be always *some* to receive, for without recipients there cannot be a Communion. The Minister may not celebrate the Eucharist alone. Such is the wise and primitive order of our branch of the Church. The formal Oblation of the elements is, indeed, a distinct part of the service, but it is not allowed, to be made unless there be Communicants, both to unite in the offering and to partake of the elements. The Priest, while he "celebrates and makes before the Divine Majesty, the memorial commanded to be made," must never fail as a pastor, to dispense to the people the Bread of Life. The Altar must needs always be the Holy Table—not the Altar alone—nor the Table alone—but Altar and Table, Table and Altar: both in one. They are inseparable in the true Eucharist. What God hath joined together, our scriptural Church dare not, with the usurped authority of an unscriptural Church, put asunder. Supposing, then, that there will always be some to receive, be they but the two or three whose pious object in receiving, might be, in part, to enable the sacred feast to proceed, ever let the Lord's day have its high and crowning worship—the characteristic worship of the apostolical Lord's day. In this way, while the great desideratum in view would be attained, and the anomaly would

cease of our celebrating but the fragment of a service every Sunday, the consequences which many fear of a frequent receiving to those who might not be prepared for it, would be obviated; since the fact of the celebration in itself by no means lays upon all an obligation of reception. There should be no constraint in the matter. All should be at liberty; every one should follow the dictates of his own conscience, without prescribing them for the conscience of another. The monthly communicant should not consider the weekly communicant as righteous over much; nor the weekly communicant pronounce upon the monthly communicant as lacking in duty. In the same family there might be such variety of practice; the brother might receive oftener than the sister, or the sister oftener than the brother—so with husband and wife, neither blaming or over persuading the other. The liberty of the Gospel is not to be abridged—to his own Master every one standeth or falleth.

Among the advantages these three are mentioned:

1. *The constant opportunity of communicating.* As it now is, whatever be the wishes of the devout members of a congregation, they can never have the privilege of the sacrament but at the stated times. They may be bowed down with sorrow, and would fain take of the chalice of love to enable them to drink with resignation their cup of grief; or their hearts may be overflowing with gratitude for mercies unexpectedly received, when they say with the psalmist, "what reward shall I give unto the Lord for all the benefits he hath done unto me:" and would further say with him—"I will receive the cup of salvation and call upon the name of the Lord;" or solemn providences may have disposed their minds to unusual thoughtfulness, when, at the altar, they would pay their vows unto the Most High; or, they may be going abroad to be a long while absent from the courts of the Lord's House; and in their farewell worship would offer their prayers in the ordinance, at which prayer, as faith fondly hopes, is most availing—but communion Sunday is not at hand. Ere it comes around, the occasion passes by when they would have instinctively repaired to the Holy Table. Should this be so? Should not the wants of the pious soul be always met? Should not the sanctuary, in the fullness of its grace, be ever the available resort for the aid, or the consolation or the joy of the faithful? While the privilege would be open to all, it would be inestimable to some, and would not in the smallest degree impair the freedom of any.

2. *Communicants would be thrown upon their own consciences, in determining their times of receiving.* Now they have the prescription of custom. Having once begun, they continue, of course, to receive at the stated seasons. But if the opportunity were always at hand, they would begin to consider seriously how often they ought to use it. They would be constrained to come to some conclusion for themselves. All Sundays being communion Sundays, they would have to choose which should be *their* communion Sundays. Thus their practice would be regulated more by principle than by fashion.

3. *There would be no cause for any long absence from the Communion Table, by such circumstances as now often occasion it.* At present, if the Communion Sunday happens in bad weather, a large part of the com-

municants, being females, are unable to attend. The same might chance to be the case again and again; and so months would elapse, during which many would have no communion; or they might be kept at home by sickness, at the regular times. Various causes are continually occurring, especially with mothers of families, to detain from the sacred feast, when celebrated no oftener than at present. This alone would seem to be a sufficient reason why the *opportunity* of receiving should be continually afforded.

A good caution: "Beware of estimating your spiritual condition by the number of your communions. Take care lest you place too much virtue in the mere receiving of the consecrated elements. Think not of communing with Christ Crucified *only* at the Holy Table. Remember that an increased participation of this highest means of grace, involves an increase of obligation. The more gifts we come and ask for at the hand of God, the greater is the stewardship of grace which we voluntarily assume, and of course, the greater the account we have to render."

A Pastoral Letter from the Rector, together with an outline of Sunday, Holy-day and Daily Services in St. Peter's Parish, Philadelphia. 1848—9. The remarks are most of them applicable to all Congregations, and those on the Holy Communion, and on duty in general, will be welcomed by our readers, and we hope acted out.

"The public devotional institutions of the Church, whether daily or occasional, whether appertaining to Prayer or Sacraments, are intended for the spiritual edification of all her sincere members, whose circumstances will permit them to enjoy them. They are means of grace, effective agents in strengthening the soul in its warfare with sin, and in sustaining it amid the changes and chances of this mortal life: they are, therefore, to be thankfully used as often as possible. This is eminently true with respect to the Holy Communion. Its nature, benefits, and the qualifications for its reception, as taught by Christ himself, are clearly and authoritatively set forth by our Church in her Catechism, and in the Order for the Administration of the Lord's Supper. It is a means of grace, not a test of exalted Christian sanctity; its benefits are the strengthening and refreshing of our souls by the Body and Blood of Christ, not the declaring to the world that we have attained perfection; its requirements are repentance, faith, and charity, not the consciousness of sinlessness; its worthy recipients are such as are distrustful of themselves, the burden of whose sins is intolerable, and whose only hope of pardon is centered in the cross of Christ; its design is to show forth, not our holiness, but the Lord's death till he come; its dignity requires that its celebration be regarded as the chief act of religious worship, the principal purpose for which Christians meet together on the first day of the week. It is the expressly appointed memorial of our Redeemer's passion; for of this venerable mystery, and of it alone, did He say, "*This do in remembrance of Me.*" Let all of you act, as to the frequency of your reception of the Holy Communion, according to your consciences, enlightened by the study of God's word, and the instruction of His Church. . . . Finally, brethren, let us stand fast in one spirit, with one

mind striving together for the faith of the Gospel. By daily self-examination, prayer and study of Holy Scripture; by fasting, alms-giving, and the use of the Sacraments; by a life of evangelical faith and charity, let us seek to commend the divine principles of the Holy Catholic Church, and to win through Christ's merits, the approval of God the Father."

SELECTIONS.

SLAVERY UNAVOIDABLE AND BENEFICIAL.

On this exciting topic, men of a philosophic turn of mind, accurate information, and sober temperament, have common opinions, viz: that it is ordered by Divine providence, that it has its advantages, as have all the arrangements of the Supreme Ruler, and in particular, that it is the effectual remedy for pauperism. The celebrated Southey has this emphatic remark, "Slavery excludes Pauperism," and his idea is admirably illustrated in the following Essay. We hail it as coming from a quarter, where fanatical abolition in our country, took its rise, and has too long had too much influence. On this oft-treated subject, our readers will here find, if not new thoughts, new and striking remarks.

From the Churchman of the 30th September 1848.

ÆTHIOPS TRADUX.

"*Mr. Editor*,—By a late number of your invaluable periodical, I perceive that the question concerning the free blacks and colored people is likely to be moved again in your approaching Convention. It is a great pity. No practical benefit can, by ordinary possibility, result from either debate or action; and there is the peril of unkind feeling and distracting counsels. It may effect the whole Church forcibly; redeeming consequences there will be none. No practical good can arise from the agitation. Even the wide and deep evolution of the subject in the large world about us, for twenty or thirty years, has produced, besides aggravation, no further cognizable result than the new *free soil* party; which offers, as, in the judgment of perhaps the keenest political sagacity in our land, the highest attainable success, the limitation of slavery to its present boundary, but its complete and absolute protection there. Whether the party triumph or not, and whether now or at a future period, and whether the motive be laudable or base, this is the ripest opinion of our ripest calculators. This party, then, the only mature product of the dense foliage and buds of enthusiasm, is pledged, if it be dominant, (to the merest looker-on in the United States, it seems one of the great events in American politics,) is pledged, in perfect good faith and honor, to maintain slavery where it is now established among us, unless the State sovereignties themselves abandon it voluntarily; which no rational man supposes the most of them will do for another century at least. In view of this well-defined practical position of the matter, what value can be conceded to small movements? For, the case of the free Ethiopian Grafts, besides the impediments of hue and race, is blended inextrica-

bly with that of the slaves. As long as we have a large and hazardous number of the latter, the former *will* not be allowed social equality. Such has been the *fixed fact*; and unless we become politically insane, the "fixed fact" will remain "fixed." And, as the commoving of our whole commonwealth, with the long goading of England, and the later goading of France, has produced nothing bolder than this vast *moral* concession, with the mere counterbalance of a *political* exaction confining the slaveholder's influence, a concession that upholds all the existing bondage—as the most acute penetration deems this the whole probable harvest and gleaning of the protracted and earnest dispute, it is but a puny undertaking for Churches and denominations to interject stale arguments and flaccid resolutions.

That our free Africans cannot be raised to a level with the whites as long as multitudes of the race continue slaves, needs no demonstration; it ought to be regarded as self evident. If the whites had white slaves, as in Russia and among the early American Swedes, who had Fins for bondsmen, the case would be materially different. But the widest distinction of both color and race, is fatal; sentiment revolts, and duty to posterity recoils. On this point, the demand for the ultimate philosophy of the difficulty may be left to the ardent, to the over-wise, and the unwise, who think they explore what they scarcely touch: as thus far approached, it is the merest speculation, valueless, and next to irrelevant in the practical issue. After all that has been alleged, the African color, features, and organization, remain as much as ever insuperable objections and *obstacles* to a blended equality: and without blending, equality would be a wretched misnomer, wanting the most vital ingredient; ALL the noblest, happiest, most coveted social intercourse and intimacy (the reader will expand the thought) would be interdicted. A recent editorial of yours has put the case of an objector's inviting colored persons into his pew, which it will be difficult for him to meet frankly and fearlessly. I will add one or two more. An English gentleman has an imprudent daughter, who marries the black footman: and, alas, not all the philosophy and philanthropy in the British realm can remedy or lighten the mischief; whereas, had she chosen the white coachman, there might have been alleviations both naturally felt and factitiously created. An American farmer or merchant, or mechanic, has a white and a black man as hired laborers; his wayward daughter (the State law not forbidding, or, say, in Mexico, Canada, &c.) marries the latter:—would he not give worlds had it been the former? Every body knows that this state of things is one of the *most* "fixed" of *fixed facts*; and he must be imaginative who believes it will be *unfixed* in a generation or two. Black or colored pets may be propped into any party notice here and there, or made "lions" for British sight-seers, for a short time. But this is precisely and eminently the sort of exception that confirms the rule.

With the case of the free African thus linked with that of the slave, whatever justifies or extenuates the latter condition, extends its light and force to the former. And I submit a few remarks bearing on the sterner of these interwoven difficulties.

Every scholar knows that slavery is broadly and completely recog-

nized in the New Testament. The word translated "servant" is *slave* usually in the original. And St. Paul directs "slave servants" to be "obedient to their masters," not only in outward conduct, but with cordial and affectionate submission, and moreover as a *religious* duty; excluding thus all question of the religious or moral competency of man to hold his fellow-man in bondage. The obedience of "slave-servants" (Ephes. vi.) must be rendered "in singleness of heart"—"with good will"—"not as men-pleasers," simply to content their masters, but "as the servants of Christ," as "doing service to the Lord, and not to men,"—an expression stronger even than that which ordains that "wives submit themselves to their husbands as unto the Lord." And this whole condition of the "slave-servant" is declared to be "the will of God," which must be acquiesced in "from the heart." Say that all this infers only pious resignation to a hard providence, and you rank slavery with poverty; both of them (in some form) being inevitable portions of this fallen world. But more is contained in the passage; it points to a higher link in "the will of God," one as high as that which commands the obedience of a wife. The relation has full rank in validity and obligation with affinity and adoption. As much, then, as any human condition, is slavery ratified in Scripture. And this outweighs any and every abstract argument with which the question has been entangled.

Divine authority is final, and we may not appeal to aught else, either to annul or to modify it. When, however, we find it attested or vindicated by other considerations, we may advert to them. Of all human experience, then, of all history, I ask, whether any other solution than slavery has ever been found of "the problem of labor," i. e. the problem of securing maintenance to all the poor, in return for the labor of all the able-bodied among them? A profusion of theory has of late been expended on the problem: but has it yet yielded the requisite fruit? Is there the least prospect of its doing so? Slavery, in its various forms, with or without the name, *has* met this grand difficulty from the early ages, and meets it still in large portions of the world. Whether abused or not, whether conforming justly to its principle or not, it has fed and clothed all its poor for the labor of all its able-bodied. And nothing but slavery has ever worked this result. Of the contemptible subterfuge, the *peon* system, in Mexico, nothing need be said. The recent attempt, however, in another land, to solve the problem respectably, and its awful failure, are well known. Equally well is it known, that our slaves are better provided for than the most of their free brethren—better provided for than myriads of foreign operatives—better provided for than the multitudes of Irish peasantry—and perhaps as well as any numerous free peasantry in any part of the world. I am no advocate for slavery in itself, or for *any* subjection of men to the needless mastery of their fellow-men.—But there stands the broad fact. The only known solution of the "problem of labor" *cannot* be despised: and it ought not to be driven off with contumely and vituperation. Nor are the hardships it requires greater than inhere in labor and the reluctance of the idle, or as great as befall the poor where the solution is rejected. The oppression or increase of hardship produced by intermeddling is foreign to

the institution itself. And its unavoidable hardships are not to be objected, till a better solution of the mighty problem is discovered.

Tribute is often worse than slavery. It may exact from the poor their whole earnings beyond the last necessities of life; it may disregard even them; while it makes no provision for the utterly destitute, for the sick and infirm, for the decrepit, for infancy or orphanage, or other incapacity. Yet tribute has ever been allowed, and is admitted by the law of nations; and both the payment and the "dueness" of the exaction are sanctioned in holy writ, "render to all their dues: tribute to whom tribute is due," &c. And, with the greater evil, not merely connived at, but broadly legalized, by Earth and Heaven, will a temperate mind or a docile faith overlash and try to suffocate the lesser, with reproaches?

Vain expostulation! Reproach disturbs the very reading of this paper. Its author is instantly and urgently vilified, as without manly sentiment and manly sympathy! Well: scornful language is but a blast of the mouth; and those who are prodigal of it are commonly of the slender sort, who have not heart enough to know what real scorn is. I love liberty and independence as much, probably, as any one, except among Arabs, Tartars, and Indians; but I do not make an idol of them. And I can view with forbearance, and even with approval, the self-denial of men in 'calculating the value,' and with adoration the wisdom of Providence in foreknowing and determining 'the value' of freedom. Of God's wise provision I have spoken. For the response of men, in deliberately 'calculating the value' of liberty, whether political or personal, I may refer to the ancient Britons, inviting over the Saxons to be their rulers—to the majority of the French, in this ripest year, thus far, of the world, who are understood to be already weary of their complete right of self-government—and to the many cases in which the domestic affection of individual slaves has overcrowded the enticements offered them, in countries where they might be free—besides those in which illegal emancipation has been *tried*, and the sufferer has returned home, rejecting liberty as Falstaff rejected honor, 'tis a mere scutcheon, and I'll none of it.' No anomaly is it, then, to 'calculate the value' of that which, as the object of passionate idolatry, is worthless, and which only then is truly excellent when it has the reasonable, as well as exalted regard of a reasonable mind."

POETRY.

FOR THE GOSPEL MESSENGER.

GOOD FRIDAY.

The day of darkness and of woe
Dawneth upon the world: and lo!
The Church towards the mount of sighs
Turneth her dim and streaming eyes;
And, in her garb of grief and loss,
Kneeleth beside the Saviour's cross.

I may not thither hie,
 And with her sadly lie,
 Prostrate upon the earth—and hear
 The Saviour's agonizing prayer.
 But far away,
 Where lone I stray,
 Methinks the woods around
 Echo the mournful sound—
 Mournful and sad—yet full of Hope and Joy,
 That cry has freed the World from Satan's dread annoy.

But, ah! that echo reaches not
 The heart that's dead and cold,
 That never heaved a sorrowing sigh—
 That never raised a streaming eye
 Unto the throne of God—nor told
 The awful sins that blot
 The purity of that deep cell,
 Where erst the Spirit loved to dwell.

Then guilty soul, review the past—
 Perchance this solemn day's the last
 That ever shall be granted thee
 Thyself from crime and stain to free.
 Commencing with the night,
 When Christ ordained the rite,
 That to the sorrowing sinner gives
 The grace by which he strives and lives,
 Pass with Him, through the scenes of strife;
 Weeping the follies of thy life.
 The supper over—and the hymn—
 Speed to Mount Olivet with Him:
 Nor fail to watch one little hour,
 While in yon woody bower
 Prostrate on the cold earth He lies,
 And to His Father cries,
 "If it be possible, let this cup pass,"—
 It must be drained—alas!

Shrink not, my soul, in fright,
 From the heart-rending sight:
 See, what the Saviour bore—
 Red blood, from every pore,
 Fell, fell for you,
 Like drops of dew
 Upon the astonished ground,
 Sprinkling the flowers around:
 But, lo! an Angel thitherward doth fly!
 New strength will he supply.

Fly, persecuted Hart—for lo! at hand,
 The traitor and his band
 Come on with silent tread:
 Now with a kiss profane,
 The leader of the train
 Points them the One—
 The Eternal Son.
 A glimpse of God-head throws
 On His beleaguering foes;
 From that effulgent light
 They back recoil in fright,
 And fall, as dead.

The Shepherd now is smitten, and the sheep
 Scattered, and made to fly:
 Peter will soon deny,
 Then turn and weep:

One sad, kind glance by Jesus given,
The Rock has riven—
And tears of penance flow,
Washing his sin and woe.

Now sad of heart, with the beloved friend,
Follow and see the end.
The mockery—the robe of scorn—
The cruel crown of platted thorn;
His body bared before his foes,
And scourged with fierce and savage blows;
“The plowers plowing on His back,
“Leaving a long and bloody track”—
“His venerable visage marred,
“Now worshipped by His Angel guard.—
His strength exhausted 'neath the load
That He must bear along the road
To Calvary—The cross of shame,
On which He suffer'd in our name;
And felt the anguish of that hour
When Satan tried his power,
And from the realms of darkness and of night,
Summoned for deadly fight,
His dismal band:
The Fiends of Hell
Obey his spell,
And gather thick on either hand
Waging a fearful strife
Against the Lord of Life!

A fearful strife!
Alone He meets the shock—
For e'en His Father's smile was gone,
He bears the storm alone:
Our Hope—our Rock—
The Lord of Life!
Man's sin upon Him lay,
And from the dismal sight Jehovah turned away:
Then was He forced to send that bitter cry,
“My God, my God—Lama Sabacthani.”

See, through the darkness now,
A golden ray is streaming!
On yon pale, clammy brow,
A crown of light is beaming!
He bows His head—
And with a clear voice cries
“'TIS FINISHED!”
And dies.

C. G. P.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for March, was by the Missionary at St. Stephen's Chapel, Rev. C. Wallace. The amount collected was \$17 27.

P. E. Society for the Advancement of Christianity in S. C.—The 39th Annual report, 1849, is a valuable document. We quote—“It will be seen that the means at the disposal of the Board for the accomplishment of the objects of the Society, do not increase in proportion

to the claims, they are indeed less than they were the preceding year. . . . Those who have the disbursements of money, as Trustees, are frequently too lavish in appropriations, and then too lavish in blame of those, on whose liberality they had too boldly, and sometimes perhaps, uncharitably calculated. . . . The amount collected at the Church doors two hundred and twelve dollars and seventy-eight cents, has been handed over to the Treasurer,—a sum something less than half the amount obtained through the same course last year, which was \$436 37. Fewer Clergymen, also, have complied with the request of the Board. In the year 1847, collections were made in eleven Churches. In the year 1848, just closed, in eight Churches only. The Board of Trustees, it will be recollected, have no power to require this duty from the Clergy: they can only recommend it to be done, and request it as a favour; they must then depend upon their kindness and sense of charity for a compliance." In the year, no new life members, but 19 annual have been added; the number withdrawn or deceased, is not stated. "The Board of Trustees appropriated one hundred dollars to the increase of the Library. This seems to be a local application, and confined in a measure, to the benefit of the Clergy, and the members of the Society in Charleston; but it is not so in reality. The seeds sown among the Clergy are scattered through the whole Diocese, by the instructions of the Clergy, acquired at this institution. It is eminently useful also, to all. All laymen, students of divinity as well as Clergymen, when business or pleasure invite them to the city, may refer to these treasures of learning, and improve their minds by increasing their theological knowledge. . . . 4 Bibles, 47 Prayer-Books, and 248 Tracts, have been distributed. Our labors in this department, seem unworthy of the institution; but the cause lies in the worthy establishment of the 'Female Bible, Prayer-Book and Tract Society.'" The Treasnrer disbursed for Missions \$3,595, and for all purposes \$4,373, of which nearly \$3,000 was derived from the interest of the Permanent Fund. There are in the Diocese 51 Congregations, but 8 only had collections for the Society, three in Charleston gave \$152, and five in the country \$60—total \$212.

Why this useful Society is less favored, by the congregations, and by individuals, than in former years is a question. There are on the printed list 132 life members, and 200 annual, besides 58 deceased life members. Two of the Missionaries report, that only \$100 a year can be raised by their respective congregations for their support; and two report that their receipts from the people were only \$200. What parish can have the services of a physician, or any parish officer at the like rate. What courier has as little?

Lord's Day.—The French are generally charged with impiety, and yet when will our civil authorities take this decided step. "The French National Assembly have decreed, unanimously, that 'no employer shall be allowed to compel his men to work on Sunday.'"

Calendar.

Missions of the Church.—Diocesan. The Missionary at Sullivan's Island writes, "The members of our Church were much pleased with the object of my visit; the colored people too. Every countenance seemed indicative of joy. The poor of Ireland could not have been more grateful for a ship-load of provisions, than were the people here for your kind remembrance of them; for really I have seldom, if ever, seen people, more anxious for the services of our holy and Apostolic Church. On my first visit, (Sunday 4,) the weather was very unpleasant, and it was thought best not to open the Church that day, as the wind was very high, and the Church had been closed so long, that it needed ventilation. I however, held service at the house, the family, and a few colored persons being present. I wrote three notices, stating that there would be service at the P. E. Church on Sullivan's Island, on Sunday morning the 11th inst., at half-past 11 o'clock. On Sunday, the 11th, I went down to the Island, performed service in the Church, and read one of the sermons of that excellent Minister, Rev. Mr. Thomas, which you authorized me to read. We had about one hundred present, twenty-five of whom were soldiers from Fort Moultrie. The ladies raised the tunes. The responses were rather feeble, but I think I shall soon get them in the way of the services. Some few seemed very familiar with the Prayer-Book. We must have a barrel-organ in our Church, it would add so much to the interest of our services, and the heart of a soldier especially seems to vibrate to the sweet tones of a musical instrument. There was not the least symptom of weariness, and the audience seemed much edified by our services. I thank God, sir, for the opportunity afforded me, as a "Lay-reader," of doing good on the Island. I was charmed with the conversation of an accomplished young officer, whose uncle is a Clergyman of our Church, in Alexandria; I found him an intelligent sound Churchman. I have not seen or heard of any place that seemed so much to enlist my feelings, and I am quite willing to continue here so long as it meets with your approbation. Next Sunday afternoon, I shall commence a Sunday School on the Island.

Domestic. Illinois, Mendon.—The Missionary writes—"I endeavor to preach 'the truth as it is in Jesus'—to preach Christ, and Him crucified, as the only hope for sinners—to make known to them the deep depravity of our nature—the justification of the sinner by faith only in the Redeemer—the renewal and sanctification of the soul by the Holy Spirit—the benefit of Sacraments to those only who rightly receive them—and the advantages of liturgical services and an apostolic ministry to those only who worship God in Spirit and in truth. I also endeavor to guard my people against the sin of schism, by teaching them that Christ, through the ministry of his Apostles, established a Church on earth, and that it is the duty of all who profess and call themselves Christians to belong to it. I preach in dependance on the Lord of Hosts, looking to Him for a blessing on my labors. To establish an Episcopal Church in this place, is a work requiring much patience as well as faith, the ground having been so fully pre-occupied by others before us. It is also a work requiring much Christian prudence and wisdom."

California.—"The Committee have appointed a second Missionary to California, with a salary of \$500 per annum, whose name for the present is withheld, until he can reply to the Committee. The Rev. John L. Ver Mehr, L. L. D., Ph. D., Missionary to San Francisco, with his family, sailed for his destination on the 7th February inst., in the ship George Washington. The thanks of the Committee, in the name of the Board of Missions, have been tendered to William P. Furniss, Esq., of the city of New-York, for a free passage, including all stores for the voyage, given by him in said ship, to the Missionary, his wife, four children, and nurse. The Treasurer is prepared to receive funds for the support of two Missionaries at San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and vicinity, and one at Oregon City, in Oregon. The Committee will proceed to the appointment of Missionaries at all the above stations, as soon as funds are provided for their support."

Chickasaw.—"The Committee have accepted the proposal made by the Government, at the request of this nation, to establish a Manual Labor and Mission School. And have appropriated funds to cover the expenses of a proper agent, to visit the country, and, in conjunction with the agent of Government, and of the Indians, to select suitable grounds for the establishment of the Mission. The Government offers to advance, at proper periods, \$5,000 towards the erection of the necessary edifices, to appropriate as much land as may be requisite for the Mission, and \$1,008 towards fencing, tilling, and stocking the farm, &c.; and to pay \$50 per annum for each boy actually received, clothed, fed, and educated at the School—not exceeding 100, nor less than 80 in number, during the year; and will continue this payment during twenty years."

The Jews.—"The Missionary has been privileged to baptize but one convert from Judaism, still he relies upon the assurance 'that the word of the Lord shall not return void, but shall accomplish that whereunto it was sent.' And, that in God's own time, according to his good pleasure, the sower shall reap if he faint not. The attendance of Jews and proselytes on his ministrations, though small and irregular, affords cause for continued hope, that the time of greater usefulness is not far distant.... Every one knows, that to the poor Jew, the way to Zion lies through a more wild and waste wilderness, than the way of most of his Gentile brethren; the Jew has generally to make greater sacrifices, endure severer trials, and is too often seen pressing forward with faltering footsteps, with the cup of trembling in his hand, and the garland of suffering on his brow."

Foreign. Constantinople.—The Bishop writes, "I have now in mind a conversation which I had to-day, with an individual, who is perhaps the first in position and influence among the Christians of this country. I had seen him two or three times before, in my visits in the city, but have never had the opportunity of so long and free an interview with him as to-day. He is a man of excellent understanding, and, for a layman, uncommonly well read in theological matters. He came and spent six long hours with me in almost constant conversation on religious and ecclesiastical matters. To go through the whole, would be impossible; I will mention only a few of the topics: Protestantism,

Romanism, the Anglican Church, the Faith of the Gospel, the Creed, Invocation of Saints, Picture Worship, the Wants of the Eastern Christians, &c. These were the leading subjects. . . . Of the Anglican Church, he said he knew nothing; he had always understood that the English were infidels. I then showed him the Prayer-Book, which we now have happily in almost every Oriental language. He was surprised and delighted with it; had never seen or heard of it, and would not have believed that such a book and such a religion as it represented, existed among the English. We took it from the beginning, from the very title-page, and went over it in order, as far as the service for Confirmation. He commented as we went along, in a tone of great pleasure, excepting now and then a touch of criticism. I remember two instances of the latter; first, at the Creed. He read it with delight at finding the Nicene Creed. . . . The Rector of a city Church had just preached, at the time of one of my visits to him, a lecture for the Feast of the Purification, of which he gave me some account. He said that he had dwelt upon the narrative of the event which the day commemorated, (a very common mode among the Eastern Clergy on such occasions,) and that he had applied it spiritually to his audience. I asked how this was done, and he answered in words of which I still retain the substance: 'I said to them—Would you, like Simeon, be admitted to the high honor of receiving into your arms the child Jesus? Would you esteem it an unspeakable privilege and joy to do so? This may be. Though you see him not with your mortal eye, you may still behold him with the eye of faith; and though you cannot embrace him with the arms of your body, you may embrace him with the arms of your soul. He is here as really present, as he was in the temple of the Jews. You may embrace him by faith as truly as old Simeon did visibly. Receive him, then, as here with you. Embrace him now, as your Saviour; so shall there be to you a more glorious presence in this temple of God, than there was to the Jews, on the day that we commemorate.' The simplicity of his words, and the solemnity of his manner in repeating them, made an impression on my mind, which has never been forgotten. He is one of the best preachers in the city, and he delivers truths which it is refreshing to hear amidst the general indifference."

A circular of the Church Missionary Society of England, remarks: "We have never seen each other face to face. Some of us are living in the farther North and some in the farthest South, some in the East, and some in the West—the children of Ham, and Shem and Japheth. Our countries, languages, climate, complexion, habits,—all different; yet members of one body—quickened by one spirit; called in one hope of our calling; having 'one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all.' Could we meet together on the earth, we should all have to tell the same history, and make the same confession, how 'in us, that is, our flesh, dwelleth no good thing;' how we have found Jesus Christ all-sufficient, and the Holy Ghost the sanctifier of us all. We are persuaded that (through grace alone) we should be able to bear witness to each other; that 'the secret of the Lord is with them that fear Him, and He will show them His Covenant.'"

China.—"By the liberality of one gentleman of Boston, we have a convenient healthily situated school-house. By the donation of another, we have funds for building a Church; most providentially and opportunely have both these been provided, without any direct solicitations on our part. And now what do we want? As I said, teachers and preachers. If one of our number fails in health, either his or her duties must devolve on some other already occupied to the extent of their time and powers, and thus our good work has been often given up, and a post of most promising usefulness deserted for a time, and we with sorrow have to retrace our steps. We cannot enlarge our Boys' School, for which the people here are now prepared, we cannot do it, because we have no teachers. . . . As to the Chinese spoken in this region, in fifteen months I was able to preach it. Our manuscript vocabularies increase, and when our Brother Spaulding came, he was able by diligent teachable application, in some months to make himself understood by a weekly concourse of the poor, who came to receive alms from our Communion money."

Africa.—Two Missionaries sailed from Baltimore, for Cape Palmas on the 20th February.

The amount reported for the month is, for Domestic Missions \$2909—from South-Carolina, \$361. For Foreign, \$3891—from South-Carolina, \$396.

OBITUARY NOTICE.

Departed this life, on Wednesday, March 21st, aged 52 years, Mrs. ANNE R. WHITE, the consort of J. B. White, Esq. of Charleston. In this excellent lady the family, to whom she was so dear and valuable, in their solicitude had perceived indications of ill health; but her fatal attack came upon them as a shock, and her departure as a surprise. On the Lord's day morning, preceding her death, she was at that "holy house," from which she was seldom absent, near to that altar where her frequent communions were held; and in the afternoon, engaged in private devotion and pious reading at home, all alone with God, the messenger of death arrived—the power of speech was lost, but the prayers and counsel of the Church, by her pastor, were gratefully welcomed—the countenance denoted "the meek and quiet spirit," which had marked her life—that submission to her heavenly Father, which her character had led us to anticipate; and that confidence in the Divine Redeemer, the only solid foundation of content and the hope of glory: and we humbly trust were the harbingers of that perfect peace which passeth all understanding, and that true rest which are the portion of the people of God through Jesus Christ, in the paradise of the blessed,—blessings surely to be followed, at the last great day, by admission into heaven, and participation of the "glory that excelleth,"

Yes, calmness never quitted thee;
How mild was still thy look;
Not ours, in sorrow and in pain,
Such calmness to maintain.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."—*Isaiah xxvi. 2-3.*

CALENDAR FOR APRIL.

1. Sunday before Easter.	
2. Monday do. do.	
3. Tuesday do. do.	
4. Wednesday do. do.	
5. Thursday do. do.	
6. GOOD FRIDAY.	
7. Easter Eve.	

8. EASTER DAY. (Sunday)
9. Monday in Easter Week.
10. Tuesday in do. do.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark, the Evangelist.
29. Third Sunday after Easter.

NEW BOOKS.

Just received from Joseph Robinson, Publisher, at Baltimore, a New and Cheap

Edition of **LETTERS TO N. WISEMAN, D. D.**

ON THE ERRORS OF ROMANISM.

In respect to Worship of Saints, Satisfactions, Purgatory, Indulgences, and the Worship of Images and Relics. By the Rev. WM. PALMER, M. A. of Worcester College, In 1 vol. 12mo. Price bound in cloth, 50 cents—in paper, 31.

ALSO,

CHRISTIAN MORALS, by the Rev. Wm. Sewell.

FASTS and FESTIVALS of the CHURCH, by Bishop Hobart.

For sale by

A. E. MILLER.

NEW BOOKS.

JUST PUBLISHED, by the General Protestant Episcopal Sunday School Union. **The King's Messengers**—an Allegorical Tale; by the author of "The Shadow of the Cross." With beautiful illustrations, from designs by Weir.

The Combatants: an Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or **Patience and Perseverance Rewarded**. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cents; fancy paper, 16 cents.

Bessil Gray: or **The Dull Child**, with a Frontispiece. Muslin, 28 cents; Library, 21 cents; fancy paper, 12½ cents.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cents; Library, 18 cents; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cents; Library, 16 cents; fancy paper, 8 cents.

Bear and Forbear: **The History of Sarah Allen**; with engravings. Muslin, 13 cts.; Library, 10 cents; fancy paper, 4 cents.

Norah; **The Little Mountaineer**; or, **I wish I could Read**; with engravings. Muslin, 13 cents; Library, 10 cents; fancy paper, 4 cents.

ALSO,

Evidences of Natural and Revealed

Religion; also, the Doctrines and Institutions of Christianity, with questions for use in Bible Classes, in Parochial, Family and Sunday Schools. By the author of "Reasons why I am a Churchman."

Also, **Scripture Reading Lessons** for little children, in 1 vol. or in 3 parts. **The Early Called**; a Gift for Bereaved Parents, by Rev. Wm. H. Lewis, D. D., 4th edition;

LARGE CHEAP 8vo. BIBLES, at \$1.

THE CHURCHMAN'S ALMANAC, FOR 1849.

SWORDS' POCKET ALMANAC FOR 1849.

For sale by

A. E. MILLER.

Church Societies in South-Carolina.

1. **Protestant Episcopal Society for the Advancement of Christianity in S. Carolina.** Thos. G. Simons, jr, Treasurer, office No. 1, Vanderhorst wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. **Society for the Relief of the Widows and Orphans of the Clergy**—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.

3. **Female Episcopal Bible, Prayer Book, and Tract Society**—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. **Charleston Protestant Episcopal Domestic Female Missionary Society**—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receipts for the Gospel Messenger for the following years :

1847.		1849.	
Amount brought forward for		Amount received for Vol. XXVI.	\$33 00
Vol. XXIV.	\$563 40	Mr. J. R. Valk, Flushing, N. York,	3 00
James L. Petigru, Esq.	3 00	Dr. I. M. Campbell,	3 00
Balance due,	57 60	Mrs. Esther Holbrook,	3 00
	<hr/>	Mrs. James Gaillard, Vance's Ferry,	3 00
	\$624 00	Mrs. A. E. Lesene,	3 00
	<hr/>	Mr. Edgar Fripp, Beaufort,	3 00
		Mrs. C. G. Morris,	3 00
1848.		Miss Humes,	3 00
Amount brought forward for Vol.		Mr. R. E. Derefe	3 00
XXV.	\$516 00	Mrs. B. F. Trapier, Georgetown,	3 00
James L. Petigru, Esq.	3 00	Mrs. Harriet Marion, Pineville,	3 00
Mr. T. Heyward Thayer,	3 00	Miss Sarah Rutledge,	3 00
Mr. Henry Willis,	3 00	Mr. Wm. Mason Smith,	3 00
Donation by Mrs. J. N. Frierson,	} 10 00		
Stateburg,			
Donation by Hon. D. E. Huger,	10 00		
	<hr/>		
	\$545 00		<hr/>
			\$72 00

TO BE PUBLISHED SOON,

An Exposition of the Church Catechism,

By Bishop Ken, with a Preface by the Bishop of South-Carolina.
It was intended to publish this valuable work about a year since, but circumstances prevented. Bishop KEN is the author of the Morning and Evening Hymns, the 164th and 168th, in our Prayer Book.

March 1

CHURCHES WITH FREE SEATS.

Foreigners, Strangers and others, are respectfully informed that there are in Charleston and the Neck, three places of worship, according to the forms of the Church of England, as altered and used by the Protestant Episcopal Church in the United States.

SEATS FREE TO ALL, VIZ :

St. Stephen's Chapel, Anson-street, near Laurens, (a brick building on the west side.)

St. John's Chapel, corner of Hanover and Amherst-street, Charleston Neck.

The Church of the Holy Communion, Cannonsborough. Service in the last, held at present in the United States Arsenal.

Sunday Schools are held in all of them at 9 o'clock, on Sunday mornings. Divine Service in all of them, at half-past 10 A. M., and half-past 3 P. M., on Sundays in winter. In summer it is later in the afternoon, varying with the season. St. Stephen's Chapel is also open for divine service every Sunday, Wednesday and Friday evening, at a quarter past 7, and every Thursday morning at 12 M., besides Holy days and Saints' days. St. John's is open every Saturday morning at 11 o'clock, A. M.

Ministers of St. Stephen's.—The Rev. Cranmore Wallace, residence 196 East-Bay, corner of Laurens-street. The Rev. J. Ward Simmons, Assistant.

Of St. John's—The Rev, Alexander W. Marshall, residence Broad-street, corner of Orange-street.

Of Church of the Holy Communion—The Rev. J. Ward Simmons, Missionary, residence Pinckney-street, one door above Cannon-street in Cannonsborough.

Any of these Clergymen, will cheerfully attend upon the Poor and the Sick whenever made known to them.

New-Year's Day, 1849.

Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at half-past	IV "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at	VII "
" St. Philip's on Friday, at	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "